

THE
CREOLE;

OR,

THE HAUNTED ISLAND.

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THE
CREOLE;

OR,

THE HAUNTED ISLAND.

IN THREE VOLUMES.

BY

S. ARNOLD, JUNIOR.

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THE
CREOLE.

CHAP. I.

COZMIN AND NARCONAH ARRIVE
AT FEZ — A MECHANIC WHO
KNEW EVERY THING.

WHILE these various sensations occupied the mind, and directed the actions of Alcovan at the Castle, Cozmin and Narconah were pursuing their journey towards Fez. Narconah was struck with astonishment at the first view of its city; but upon entering it, the noise and bustle with

VOL. II. B which

which he was surrounded on all sides, disturbed and distressed him. His eyes and ears could not bear, without extreme agitation, the great scene of noise and confusion. He now began to regret he had ever quitted his peaceful retirement, and wished himself once more in the island of Othen.

Cozmin, however, whose mind was fixed on a greater purpose than simply that of entertainment, encouraged him to proceed.

They took their lodgings in the house of an artificer—a man who boasted great mechanical powers, and vainly assumed the name of Archimedes, because he conceived himself a master in the same school as
that

that in which the great philosopher had excelled.

His occupation was to make dials, and he affirmed, that by constantly making observations on the sun, he had made himself better acquainted with its form, nature, and properties, than any philosopher who had preceded him, who then existed, or ever would exist while the world endured.

He told them his genius was wild and untutored; but that an intuitive sense, and natural strength of mind, had enabled him to make himself master of the most valuable arts and sciences.

“ My father,” said he, “ was a poor man, and cultivated ground for his own subsistence and that of his family.”

mily. He sent me to school as often as he could afford, and at ten years of age I was taken off his hands by a neighbour, and placed by him in the employment of watching and working at his mill. From that moment my ideas were enlarged, and I became restless in my mind, and uneasy at my own ignorance; I set about the work of information, and was not satisfied till I had made myself acquainted with the nature and powerful mechanism of the works in which I was constantly employed.

“ This I did, however, completely in a short space of time. I then set about making improvements, and in this engagement staid with my employer five years. — I have rendered my country no small services by those improvements; but I have been ill required.

requited by the world, and others have reaped the benefit which ought to have followed me in the perfection of my plans.

“ I employed my leisure hours in reading works of imagination ; for I was always of an enquiring disposition, and filled my head with conceits and fancies which led me on to the execution of a most romantic plan, which I must reckon, however, among the most fortunate events of my life.

“ I was disgusted when I found I had no encouragement offered to my endeavours ; and after staying at the mill the time I have mentioned, and having furnished my mind with plenty of extravagance from novels and romances, which were the only works I read, I resolved to sequester myself

myself from the world and its follies, of which I talked wisely and often; and hiding myself in obscurity, at once to turn philosopher and recluse.

“ With this intention I waited not for the receipt of my wages; but packing up all that belonged to me, set forwards towards the mountains of Dedes.

“ There had lately died an old hermit, who had lived in those parts many years; and as his hermitage was now unoccupied, I resolved to repair thither, partly to satisfy an earnest curiosity I felt to see a place I had heard so many talk of, and partly with an intention to fix my residence there, as a situation well adapted for my observations, and well suited to my studies. I had formed

an

an idea, romantic enough it must be acknowledged; I was doatingly fond of solitude and retirement, and I conceived the plan I was in pursuit of was well calculated for the gratification and enjoyment of my favourite passion.

“ The hermit’s abode was on the other side of the mountains, and I had a long way to travel; this however was no difficulty to me—difficulty is the delight of great minds; but our minds may be strong, signors, and our bodies may be weak—such was my case. I was often weary on the road, but from the romantic turn of my mind I received enjoyment from fatigue. It was my greater delight to pass the night under a tree or bush than on a bed of down; and I found pleasure as well

as refreshment, in drinking the water of the brook, and feeding on the roots of the earth ; because I considered them as the earnest of my future fare, and the emblems of the purity and simplicity in which I was about to live.

“ I had formed a resolution of dedicating my whole life to an enquiry into the works and wonders of nature, and to a willing state of poverty and constant self-denial. Fully resolved, and well satisfied with my intentions, I travelled merrily on.

“ At length I came to the foot of the mountains—it was near night, the weather was cold and rainy, and when I looked around me I saw no place which could afford me shelter
(for

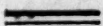
(for I found the cold and rain not quite pleasant) except a small cottage, to which I in haste directed my steps.

“ The country people are, in general, hospitable and kind-hearted; and on informing them that I was a wanderer, benighted and fatigued, they readily gave me admittance.

“ As soon as I entered, and my first thanks for their kindness were over, I began to look about me. The father of the family was a stout hearty man, and the mother a healthy buxom dame; but my attention rested not long with them, they had a daughter whose beauty surprized me. I thought I beheld an angel.

“ I saw, and instantly loved her. I was at this time about seventeen years of age, and notwithstanding my mad scheme of turning hermit, I had, as may be imagined at that time of life, all the passions alive and running high in my blood. The girl was handsome and I was passionate ; she was innocent and I (not meaning to speak my own praise) was sensible and clever ; and on that account I did not despair of making her love me. But, signors, I ask pardon, I am telling my story, and occupying your time ; and, as I now recollect, without being desired to do either.”

CHAP. II.

CONTINUATION OF THE MECHANIC'S
STORY.

NARCONAH impatiently begged of him to proceed, and Cozmin likewise desired him to go on.

“Lufetta, the handsome girl of whom I speak,” continued he, “I soon learned was of use in the family; she went out every morning to gather herbs for their breakfast, and others which she carried to market at some distance.

“I resolved next morning to be up as soon as she was, and forgot for a time my gravity as a hermit, and

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the

the plan and expedition I had in view.

“ The old folks gave me the best their little cottage afforded. At supper the scheme I set out upon recurred to my memory; but when I looked at Lufetta, I thought of it no more.

“ At last I withdrew my eyes from the contemplation of her beauties, and looked around me. I thought the happiness these good people seemed to enjoy, and the neatness of their little dwelling, could not be surpassed even by that of my hermitage.

“ I lay on a straw matrafs, which was well calculated for my rest, but which afforded me no repose, and
was

was up early enough to follow Lufetta; for as I lay awake all night thinking of her, I heard her rise in order to go out, and immediately rose also.

“ Our conversation by the way was interesting enough, at least it was so to me, and I conceived it was by no means indifferent to Lufetta.

“ I paid her the best compliments I could, which she received with an air of satisfaction and delight; and in short, I found myself returning with her to her father's cottage. I then recollected myself, and cast my eyes towards the mountains.

“ It will be impossible, thought I, to reach the summit of these heights; why should I attempt it? I will remain

main here, and live in happiness and tranquillity with the peaceful cottagers. I then recollected that I had no money; this was indeed a serious misfortune. I went to the cottage, however, and asked the father of Lufetta if he could furnish me with any kind of employment, by which I might earn my subsistence—he told me he could recommend me to employment where himself worked; and I agreed to give him a certain portion of the profits for my board beneath his roof. Thus you see, signors, to what extremes love can reduce even the greatest philosopher. It is the reward of the most splendid actions of our lives, though sometimes it is the cause of the meanest.

“ I now

“ I now abandoned all ideas of my hermitage, and entered very briskly into the labours and life of a husbandman. Lufetta was a botanist, and cultivated a little garden of flowers, which was no less profitable than pleasing to her. While I staid here I became more and more a philosopher, yet sometimes I regretted the power of that self-denial which I had lost, when I found how deeply I was enamoured of the beautiful Lufetta.

“ My mistress received my attentions at first, and afterwards returned my love; our passion soon grew to such a height that the old folks perceived it. Lufetta's father one day rebuked me severely for some little familiarity which passed in his presence, and which she did not resent;
I threw

I threw myself at his feet, confessed my love, and asked her for a wife. The old man took his time to consider of it, and finding me industrious and diligent, at length consented; in short we were married. I then thought myself as happy as man could be, and many moons passed in the tranquil enjoyment of mutual felicity.

“ At the expiration of a time, however, my old madness returned, or perhaps I began to grow tired of perpetual labour. Lufetta was no less charming than before, but I was less loving; youth is fond of change, and I was young. I could not, however, wound either her or myself, by the pains of parting and bidding farewell, so I left the cottage one morning at break of day, and set off towards

towards the summit of the hills. I now found, however, that I had not the same desire for solitude as formerly, and after contemplating the matter a long while, I discovered that my heart was occupied by other passions, and that something else engrossed my thoughts—Lufetta was always in my mind; and I at length found out that I was unhappy, because I had acted basely.”

“Your apology, has saved your credit,” said Cozmin, finding the pretended philosopher paused, “and I hope that conviction which you felt, operated sufficiently on your mind to induce you to return immediately to your wife.”

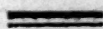
“You are mistaken,” replied the mechanic, warmly, “it had no such effect,

effect, my mind was burthened—I discovered with what; but chose to attribute it to want of courage and resolution to proceed.”

“ I am much surpris'd,” said Narconah, “ at the feelings you express, how could you resolve to abandon one, who you say loved you, and whom you pretend to have loved?”

“ The sequel of my story,” said the other, “ if you will have patience to hear it, will convince you that good arose to myself, and to the world, from the apparent evil and injustice of which you are so ready to complain.

CHAP. III.

CONCLUSION OF THE MECHANIC'S
STORY.

“ I PURSUED my long and fatiguing journey,” continued the narrator, “ over the mountains. I often, however, turned towards that part where I had left the cottage and Lufetta, and then accused myself of want of firmness and true magnanimity: I proved, notwithstanding, that though young I was a real philosopher—for I pursued my journey. Ah! signors, it seems as if fortune, for the benefit of mankind, had given me fortitude to proceed.

“ My

“ My descent on the other side of the mountains, was no less fatiguing and much more dangerous than my ascent; the way was rugged and steep, and the yawning gulphs which frequently presented themselves, filled me with as much terror as a lover of wonders and adventure could possibly wish for. In the midst of the greatest dangers, standing on the edge of a precipice, or within view of some terrible beast of prey, I still had in recollection, how worthy of a great mind it was to bear up against, and surmount those dangers which threatened me.

“ At length, when I had escaped from them, I looked back with satisfaction and self-applause on the dangerous places I had passed, and
which

which by many had been supposed impassable.

“ I enquired, and soon found my way to the hermitage I have mentioned to you. It was situated in a romantic and obscure part of the valley; the entrance was entwined with young shrubs and trees, and before it lay a thick wood, which though it obstructed the view of a fine prospect, afforded of itself a beautiful and endless variety; the numberless species of trees and shrubs with which it abounded, might have satisfied the most curious enquirer; and the sprightly appearance of this grand mixture, entirely deprived it of the gloominess and solemnity which is generally annexed to the idea of a thick wood.

“ To

“ To the right of the hermitage a verdant hill extended to a considerable height, and near the middle of it, from a source which seemed to have been hid by art, by a clump of fine trees, issued a small and chrysaline rivulet.

“ To the left, indeed, the prospect was of another kind—it afforded a most grand and extensive view of the kingdom of Algiers, and of the most beautiful river in the world.

“ Fez has no such prospects, and I thought the world could not produce such another. My eyes remained fixed for a considerable length of time, first on one side and then on the other; and I believe my admiration would scarce ever have suffered me to depart, had not my curiosity

curiosity led me to an examination of the hermit's cell. You see, signors, that I truly possessed a philosophic mind, even at this early period of my life, and though bred almost in total ignorance.

“ I had, as I before observed, by my own application and industry enabled myself to read romances, which had given me a relish for these beauties, and a love of adventures, as well as in fact for the line of life I was about to pursue; my cell was as rugged within as the scene was beautiful without. The first appearance of it did not please me much; the top was overgrown and covered with moss, but the sides were bare, and apparently damp. The hermit's bed, which was a couch formed of twigs, I thought would suit me well enough,

enough ; and, altogether, I was very well satisfied with my new habitation.

“ On examining the cell I found a dial, and several mathematical instruments. I set to work, and soon discovered their uses. I improved upon every one of them. By these means I determined the sun to be at once the centre of gravity, and the centre of attraction. I was the first who discovered the Solar system, at least I was the first who understood it; others have taken the merits and honour of this discovery also.

“ Notwithstanding all my ingenuity and capital improvements, signors, I still found myself uneasy, because I was ignorant of many things I wished to become acquainted with;
and

and with the natural restlessness of youth, quitted my peaceful hermitage, and commenced a long series of travels for enquiry and improvement.

“ I shall not fatigue you with an account of these; suffice it to say, I have learnt all languages and seen all countries. In every land I visited I improved something, but was always illiberally treated.

“ In Turkey, I invented chairs; but the people of that country absolutely refused to improve the ancient custom of sitting like monkies on their haunches.

“ In Spain, I was in great danger from the Inquisition, for advising intermarriages with the French, where-

by a moderate share of gravity and merriment might have been introduced.

“ In France, I offered plans for education, which would, had they been adopted, most certainly have changed, in the course of one generation, the giddy frivolity of that nation into the most austere solemnity of appearance.

“ In Holland, I offered plans for aqueducts, and other machines, to carry off the stagnant waters of the fens—the States, however, refused to bear the expence, though the advantage promised largely, and though the plan could not have failed of success.

“ I was

“ I was condemned to death at Geneva, for recommending an alteration in the form of their government; but fortunately escaped from prison by the negligence of my keeper.

“ In other countries I was equally unsuccessful, though equally ingenious.

“ In England, there was little to improve, for I found the people nearly as ingenious as myself; hearing, however, they were mad after novelties, and gave great encouragement to foreigners in the metropolis, I made a considerable sum of money there, by exhibiting myself, and some curiosities I had collected in the course of my travels.

“ They are a sensible set of people, but are, notwithstanding, easily imposed upon ; for the most part industrious and diligent, but soon intoxicated with success. Generally speaking, the people of this country are the most happy from their climate and condition of any I have ever seen. The poor are laborious and contented, except those who interfere with the concerns of the government, when there is at once an end of subordination, order, and felicity.

“ Having travelled from one end of the globe to the other, and seen almost all countries, I returned at last to my own, much disappointed, it is true, but much wiser also, which enabled me to bear all my disappointments

ments and ill-treatment with fortitude.

“ The observations I made on men and manners were such as suited the nature of my expedition, and I believe did me no discredit. At length I returned to the cottage, the dear scene of retirement I had left behind me. Lufetta had often been in my thoughts during my travels, and among my other improvements, I often longed for the time when I should be able to improve her by my learning and conversation.

“ I found her unhappy. Her mother was dead, and her joy at first sight of me was near killing her also; her father thought some
c 3 misfortune

misfortune had deprived them of me for ever.

“ I now returned, however, to a faithful wife, and it was next my care to seek my father—Alas ! he was dead. He had left me some money, with which I came to Fez in order to settle. My wife, who is still alive, and myself, now lead a very happy life. I gain a good income by my trade and by teaching philosophy. I have done with improvements, and I often resolve to have done with mechanics too, for I meet with no encouragement. In short, I am a man neglected and ill-used by the world ; of this you may judge yourselves, when you see some of my inventions, which, if you think proper, shall be to-morrow morning.”

CHAP.

CHAP. IV.

INFERENCES DRAWN FROM THE
TALE OF THE EGOTIST.

WHEN Cozmin and Narconah were alone, "Is it possible," said the latter, "that this man's plans, which appear so ingenious, can have been rejected and despised? It seems that he complains, not without reason, of the world, which has slighted his improvements, and neglected his abilities."

"What he has said, may all of it be true," replied Cozmin, "at least I cannot at present prove it is not so; but he who boasts much is liable to be suspected."

“ You have taught me to discriminate between truth and falsehood,” said Narconah; “ but why should we doubt this man’s veracity, because his tale bears the face of improbability ? ”

“ That reflection,” replied Cozmin, “ does honour to your heart; but the world is deceitful, and it behoves us to stand on our guard against those who make it so. I shall be enabled to form a more decided opinion when he shews us the works of his invention, which he has promised.”

“ Whatever may be the truth of his relation,” said the Creole, “ I cannot conceive his merits apologize for his vanity. I should imagine self-praise

praise less and less admissible, as the praise of the world was more and more deserved."

Cozmin replied, "He who can surmount difficulties and bear misfortunes, from whatever motive, is truly great, whether it be from vanity, courage, or wisdom; the effect produced is equally advantageous to the individual, though the cause may be less honourable and deserving of commendation.

"Great expeditions, and national works have been entered into, and great feats and conquests have been achieved, the incitements to which have often been considered as valour or patriotism, whose real origin has been vanity, or the love of fame.

“ But if the world is eventually benefited, it signifies little to the community, what has been the motive from which that benefit has arisen.

“ Men are often actuated by different motives to the same purpose; and with different principles, and opposite modes of proceeding, still obtain the same advantage and the same end.

“ Thus different forms of religion have still one tendency, all alike exciting virtue, and advancing the general good of mankind.

“ The man whose history we have heard, has diminished his own merit, supposing him to have possessed all that he lays claim to, by the profuse

profuse egotism which he has displayed. This alone would have convinced us he was devoid of education. And though the merit of aspiring ignorance is great, the folly of arrogance and self-praise is greater.

“ Learning is the nurse of reason and humility, as ignorance is the source of vanity and folly—the more we learn, the farther we see the bounds of knowledge extend, and the more humiliating becomes the opinion of our own intelligence. But ignorance is ever forward and assuming, confident of supposed excellence which it does not possess, and preferring its own opinion to the judgment of others; because it sees wisdom extend no farther than the narrow limits which come
c 6 within

within the scope of its own conception.

“ The mechanic with whom we have conversed, and who boasts such uncommon powers of mind and ingenuity, we shall most probably find has outstripped the bounds of truth; at least we are justifiable in thinking so, because he has exceeded the bounds of probability.”

“ If that is the case,” interrupted Narconah, “ I shall be cautious how I relate to Alcovan, on our return, the many strange and surprising scenes to which I have been witness. —I can suppress the inclination of gratifying and astonishing others, by the account of what has gratified and astonished me; but I should be sorry to have the truth of my relation doubted,

doubted, because the incidents were extraordinary, or at first sight improbable."

"It is not natural to suppose your account will be discredited," replied Cozmin, "there is a manner of relating a story which either stamps it with the form of truth, or almost decidedly displays the face of falsehood."

"There is however a species of falsehood which many are guilty of, who in fact naturally have a serious love of truth—this may possibly be the case with our mechanic: it is a desire of exciting astonishment in the relation of particular events, true in themselves, by such embellishments of addition and exaggeration, as scarce are justifiable, and

and which so much alters the fact, that it can hardly be considered as the same.

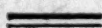
“ Though this is generally entertaining, it is often injurious, and there is certainly much evil arising from the effect, though the guilt from unintentional injury is less. It is too common a fault amongst mankind; and many who would blush at the fabrication of a falsehood, or even at the propagation of one, knowing it to be such, are constantly and almost invariably guilty of this species of negative turpitude.

“ There is perhaps no breach of moral virtue which has so bad a tendency as that of truth; and yet there are perhaps few perfections of the honest heart so little attended to.

“ Truth

“ Truth and honour are the bonds of confidence between man and man—they form the chain that binds society together, which once broken, can never be so durably or artfully rejoined, but that it is ever liable to be again broken, when placed in opposition to temptation.”

CHAP. V.

FURTHER DISCOVERIES OF THE
MECHANIC.

NARCONAH would scarcely believe that any one could be so ridiculous as to speak falsely, in order to gratify vanity, or any similar passion; and argued, that the crime must be equally great with more ferocious falsehood, since there was no temptation from fear, or apprehension to excite or to excuse it.

After discoursing a considerable time they parted. The next morning the mechanic performed his promise; he shewed them several of his inventions,

inventions, in none of which Cozmin could discover the great marks of that extensive genius which he had been taught to expect. He found some things ingenious enough, but none which he considered as worthy the attention their host seemed to claim.

The mechanic, however, self-deceived, continued to praise his own works.

“ Here are,” said he, “ the inventions I have told you of ; I have others which would occupy your time too much to examine—one, however, I must insist on shewing to you. This, signors, is a most curious and complex piece of mechanism ; it is at once a most complete Solarium and exact Lunarian ; with this machine,

machine, which is entirely of my own invention, I can discover the longitude ; and with the assistance of this, and other machines, I have no doubt of shortly discovering perpetual motion.

“ I am, moreover,” continued he, “ the happy master and projector of several ingenious theorems.

“ The philosophers of all countries and of all ages have been puzzled to determine what is the cause of winds ; whence they proceed, and what is the reason they are sometimes so violent, and sometimes remain perfectly still, and in a state of quietude or stagnation.

“ The reason, signors, to me is evident.

“ It

“ It is very well known, for I have certified the fact, that the atmosphere which surrounds our globe does not move with the same rapidity as the globe itself upon its axis ; and sometimes remaining almost fixed, according to the varying attraction of the sun and planets, the resistance which it makes to the surface of the earth creates that sensation of opposition which we experience in facing the air, while the earth is revolving with such incredible velocity against the opposing and surrounding atmosphere. Thus the atmosphere or air, sometimes moving round with more or less rapidity, creates the sensation we experience, and commonly call wind ; because the earth never ceases its natural revolution, and continues always nearly in the same velocity of motion.

“ In

“ In order to ascertain the fact of this theorem, which at first was merely a matter of conjecture and opinion, I invented a machine in a conical form, with large wings, bearing resemblance to a screw, and, when put in motion, appearing like the inverted cone of a whirlpool, with this I wound myself up into the air, on a day which was vulgarly called windy, but which I distinguished as a day of elementary opposition, such as I have described. In short, when I had arrived at a certain and convenient height in the atmosphere, I ceased working my machine, and remained quietly suspended, in order to make those observations for which I had undertaken my ærial expedition.

“ I very

“ I very plainly perceived the earth moving beneath me, and presently lost sight of my own country. I was, as may be supposed, very seriously alarmed, when I saw the night approaching—I remained in a state of terror and anxiety in the air all night.

“ At last I saw the day again break, and in a short time observing the progress of the earth, I beheld my dear and native land. I immediately lowered my machine, and landed safely at home; signors, it was the first flying experiment I have made—please heaven it shall be the last. I had determined my doubts, however, and was sufficiently satisfied with the ingenuity of my theorem. Many great people have been to examine my flying machine; but

but such is the senseless incredulity of the age, that few believe me; and many, who allow me much merit, have the assurance to say I have borrowed my ideas from a neighbouring philosopher, who they call *The Meek Man*, and who they say is a wonderful, though a silent genius.

“ Those who allow me to be the former, will not call me the latter. No, signors, I am no niggard of intelligence, and delight in instructing the ignorant and in benefiting mankind, by assisting the researches of the learned.”

Cozmin, when the mechanic ceased to speak, expressed an earnest desire to know who this silent philosopher might be, that he heard so emphatically distinguished by the appellation

tion of *The Meek Man*; on asking the question, he readily obtained his direction, and immediately set off with Narconah to pay him a visit.

CHAP. VI.

THE TEST OF TRUTH AND THE
MEEKNESS OF GENUINE PHILO-
SOPHY.

BY the way they met one of the priests, and asked him for the direction of the philosopher, nominating him as their host had directed—*The Meek or Silent Man*.—The priest answered, that the philosopher he asked for was his neighbour; but expressed an earnest desire to know what might be their business with one of his description. Cozmin, bowing in submission to the question, replied, that the fame of his talents had excited the present enquiry, as they wished to see, and discourse with, a man who
bore

bore the reputation of superior wisdom and virtue.

The priest smiled at this reply. "The man you ask for, said he, has obtained celebrity, and no one knows for what; the fact is, he is dumb, he is therefore, no doubt, *A Silent Man*. As to his philosophy, he lives in dirt, which possibly may have obtained him that honourable appellation. In yonder poor habitation, however, which you see afar off, lives a man worthy your attention; he is a subject of extensive information and good sense, and truly deserves the name of a philosopher. If you would seek for wisdom, for knowledge, and for sense, turn thither your steps, and go no farther to hear the convincing arguments of *The Silent Man*."

Cozmin and Narconah thanked him for his information and advice, and set off to the habitation of the recommended philosopher. As they proceeded to his abode, Cozmin delivered his sentiments more fully on the character of the mechanic; he hesitated not to denounce him an impostor, and wished his arrogance might some day fall under the lash of correction.

Narconah was now thoroughly convinced of the falsity of his assertions, and often by the way exclaimed, that the pretended mechanic was in his eye, beneath the order and notice of human beings.

When they arrived at the habitation of the philosopher, the age and serious deportment of Cozmin readily gained

gained them admittance. They found him making some experiments in chemistry, which afforded great entertainment to Narconah, who eagerly enquired into the properties of different preparations, and into the causes of several curious and beautiful effects which he saw produced.

The philosopher, whose aged face was diffused with a smile of benevolence and complacency, answered all the interrogatories of Narconah with precision and cheerfulness; he appeared pleased with the inquisitive impatience of his youth, and seemed to take delight in informing him, though his instruction was modest and unassuming, and his opinions were hesitating, and apparently undecided. Such is the criterion of true wisdom, which delights in the gene-

ral diffusion of knowledge, and instructs others, even while seeming to be instructed.

The deportment of the philosopher was less dignified than that of Cozmin, and yet it was of that nature which was more likely to attract the veneration of a young mind; there was something in the appearance of Cozmin which commanded respect, but there was a benignity in the person of the philosopher which seemed rather to demand affection. The white hairs which were scattered over his head engaged reverence; and the humility and simplicity of his manners, seemed to ask for attention and regard.

Cozmin made some enquiries respecting the history of the mechanic
his

his neighbour, and asked the philosopher what was his knowledge of him.

The old man smiled when Cozmin mentioned some of the heads of his story.

“ With some alterations,” said he, “ you have heard the history of my life; the man of whom you speak was formerly my servant, he was useful to me, and I repaid his services with confidence. Since that, he became acquainted with the singular history of my life, which he recounts to every one as his own.”

“ Is it possible,” exclaimed Narconah, “ such folly and depravity can exist? Is there in nature a being so despicable and so unprincipled as you pretend?”

“Such characters,” replied Cozmin, “it is to be hoped, are not in nature; they are the monstrous births of Reason; degenerate in their species, and spurious when considered as the offspring of humanity.”

“Perhaps his intentions may not be so bad, as they must at first consideration appear,” replied the philosopher. “I never had reason to suspect his heart, though I had often cause to complain of his head.”

“His heart must be bad,” exclaimed Cozmin, “who wantonly sports with truth—there is an end of virtue when truth ceases to be held sacred.”

“It may be so,” said the philosopher, “but I am willing to put the
most

most favourable construction upon the actions of others. It has been the constant rule of my life, and though I have sometimes been punished by placing too implicit a confidence, I think upon the whole I am the better for it."

"You are, no doubt, as happy then as you deserve to be," said Narconah; "for I should conceive that a virtuous old man, the actions of whose life, have been directed and governed by so benevolent a system, as that, by which you have directed yours, must look back with serenity, and satisfaction, upon the years that are passed, and look forward with tranquillity, and pleasure, to those which are to come."

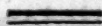
“ It is far from being as you describe,” replied the philosopher. “ The more desirous we are of acting right, and of being serviceable to our fellow-creatures, the more cautiously do we look back upon our actions, and the more circumspectly do we examine the failings we possess, and the faults we have committed ; in this case we always find enough to give us pain. Some men, it is true, are more desirous of discovering the frailties of others than their own ; but such seldom act with a right intention, and always with a wrong principle.

“ A right-thinking man is always more tenacious of his own good opinion, than of the opinion of the world ; but there are those who would sacrifice every principle of honesty for the world’s praise, and
would

would ultimately barter their own peace of mind, to secure the paltry gratification of the praise of others.

“ I do not mean from hence to infer that the opinion of the world is to be despised; a good name is a valuable and desirable acquisition, and is always worthy the attention, and grateful to the feelings of a good man; but no sentiment of virtue, or action of honesty, should be sacrificed in its attainment. I have heard of extremes on either side; one striking instance of such extremes, has fallen particularly under my own observation, which I will relate to you.”

CHAP. VII.

OPPOSITE CHARACTERS IN LIFE—
THE STORY OF TWO MERCHANTS.

“IN the city of Morocco lived two merchants, Askali and Benanor—they lived together as children in intimacy, and set out in life together with the same hopes and the same prospects of good fortune and success. But few examples can be shewn of more opposite characters and different modes of acting. Askali was a man calculated to maintain the most unspotted character—his deportment was that of the most rigid virtue, his religion appeared enthusiasm

enthusiasm, and his name was ever unspotted as his actions were pure.

“ He was frequently heard to declare, that he thought a good name the most valuable blessing he could enjoy, and knew no sacrifice too great, nor any undertaking too arduous, to secure to himself the attainment of this desirable end.

“ These principles which he held forth to the world, he felt in his heart—it was true, there was no sacrifice he would not have made to obtain and support an unblemished name.

“ The motives which actuated this pride of character, were differently thought of by men differently disposed. The good-natured and

unsuspecting, esteemed him as the most valuable and virtuous of men; and the morose and suspicious, considered him as a man possessed of a better name than either his actions or intentions deserved.

“ Thus, however, he passed on quietly through life, few suspecting his virtue, and none impeaching his integrity.

“ Benamor, as I before observed, was of a disposition widely different from his neighbour—his manners were austere, ill-humoured, and unfociable—his society was seldom therefore sought, but by a few individuals of his own stamp, and some who prized bluntness above the courteous address of flattery, and simplicity above the suspected designs
of

of fervility. His actions were frequently such as arose from the suggestions of the moment ; for he seldom allowed himself time to reflect whether the first impulse was right or wrong, but acted in immediate obedience to every passion as it arose. Proceeding on such a principle, it is to be supposed he often proceeded erroneously—his motives were then unfortunately misconstrued by the world, and what arose from want of thought, was attributed to want of honesty.

“ His general character from hence being stamped by prejudice ; his principles were always misrepresented when he acted right, and exaggerated when he acted wrong.

“ Such

“ Such is the danger to be ever apprehended from disregarding the opinions of the world, and neglecting the common forms and customs of society.

“ Few individuals trusted their effects in the hands of Benanor, and Askali was among the first to condemn the conduct of his neighbour, in order to enhance the value of his own. The former therefore found little employment in his occupation, while the latter was rapidly advancing his fortune.

“ Contracted minds are often viewed in an advantageous light, when confined to a middling sphere of life, the sphere to which their powers are particularly adapted; but great characters and strong minds are

are sometimes concealed in the same mediocrity, till accident calls forth the latent spark of genius, and bringing it into proper light, gives force and energy to its natural strength and vigour.

“ It was thus with our merchants—Askali, whose mind, though naturally strong, was contracted by certain passions, and tainted by certain peculiarities, which would lead him to every excess,—was not calculated to shine in any other sphere than that in which fortune had placed him. In a higher walk of life, the integrity for which he had now gained credit, would, if pure, from the greater influence and force of temptation, be more liable to suspicion; and therefore, if in any way

way corrupt, more liable to detection.

“The rough honesty and apparent openness of Benanor, if it could stand the test of temptation, was well calculated to pass the ordeal of malice, and to maintain the post of honour—his mind, which was equally strong as that of Askali, was equally marked by singularity; but it was a singularity unconnected with any vicious propensity, and which could therefore tend to no person’s injury but his own.

“The fact was as I have stated.

“The fair and unspotted character maintained by Askali in the city of Morocco, at length became the topic of conversation at the court.

court. It was said that Askali had amassed a large fortune by traffic, and that no man could be found who would speak to the disadvantage of his honour.

“ So extraordinary a character could not fail to excite general applause, and general curiosity. The Emperor sent for him, and having held conversations with him at several interviews, at length placed him in an employment of trust, profit, and importance.

“ It is not to be wondered at that Benanor, who was the neighbour of the other, and had set out as I before mentioned with the same prospects, should now be noticed also by the world, and at length brought before Selim as a man the most directly

directly opposite in life and character to the person whom he had intrusted with the management of very important affairs.

“ Notwithstanding the prejudices which existed against Benanor, and the air of chagrin with which frequent crosses and disappointments had marked his countenance—there was something in his simplicity and address which excited interest, or at least attention.

“ The Emperor, on his being introduced, was forcibly struck with his appearance ; he had been taught to expect a different species of address, and never had before seen fraud and duplicity approach him in so natural and apparently undisguised a form.

“ The

“ The Emperor, you know, is a man of foresight and judgment—he thought he read the characters in the faces of men, and conceived he saw a very strong and remarkable one in the face of Benanor; he therefore resolved to try how far the reports he had heard were true, or how far he could trust in future to his own opinion in judging of mankind, and their vices and virtues, by the so frequently deceitful index of the countenance.

CHAP. VIII.

HOW FAR DIFFERENT SITUATIONS
AFFECT DIFFERENT MINDS—
THE STORY OF THE TWO MER-
CHANTS CONTINUED.

“IN pursuance of the plan he had conceived, the Emperor proceeded.—To the astonishment of all the courtiers, he placed Benanor in a situation of equal importance to that of Askali. The nobles about his person saw the advancement of the latter with silent envy ; but the exultation of Benanor excited their open clamours and resentment. It was natural, therefore, that they should set themselves as spies upon the actions of these men ; and this was precisely

precisely fulfilling the wishes and intentions of the Emperor. In the mean time he was aware he could not depend upon their evidences alone ; because their actions and reports could not fail to be dictated by malice. He therefore employed persons qualified for, and well tried in, the offices of secrecy, to watch and report their actions and proceedings.

“ While this was doing, dissensions and quarrels arose perpetually between the courtiers and new favourites ; which were often occasioned by the roughness of Benanor’s manners, and which all the artifices and affected humility of Askali could not prevent ; the Emperor’s authority, however, was more than once necessary

necessary to restore tranquillity to the court.

“ The public conduct of Askali, however it might want for spirit and energy, was such as afforded neither opportunity for censure, nor even room for suspicion; notwithstanding which, various reports were fabricated by his new enemies, which were industriously circulated till they reached the ears of the sovereign—all of them, however, proved inert; his conduct, which he defended with great judgment, though with great warmth, appeared, on examination, fair and open; and he was ever ready to answer, as he was sure to refute, the accusations of his adversary.

“ The

“ The proceedings of Benanor were different ; his actions were, in reality, as open and undisguised as the others appeared ; and though he did not attempt to refute those who wrongfully accused him, they refuted themselves, by the intemperate heat and evident malice of their accusations. At length a charge of a very serious nature was preferred against him.

“ He was accused of having misused the hand of power and authority, for the secret purposes of rapaciousness ; and of having been corrupted by the prospect of immense profit, to spoil a wealthy merchant of his property.

“ When he was brought forward to take his public trial, his coolness
and

and deliberation raised the astonishment of every one.

“ The accusation excited his indignation rather than his apprehension; though he testified neither the one nor the other.

“ When he entered upon his defence, it was such as amazed his auditors; it was not eloquent, but it was nervous and manly, and though it failed to carry conviction to his judges, who were partial and prejudiced, it astonished and confounded his accusers.

“ Notwithstanding this, the proofs brought against him were thought sufficiently convincing, and he was condemned to die.

“ On

“ On his return to prison he was hooted by the multitude, who, misled by false appearances, and long deceived by the rough manners of Benamor, which they had mistaken for pride and arrogance, had conceived an equal degree of aversion to his administration and his person.

“ Those who act in high offices always make enemies; and our enemies are more busy to insult and injure us, than our friends are to assist us.

“ The downfall of his coadjutor was a subject of great triumph and felicity to Askali; who, however, had not long time allowed him for exultation.

“ Scarce had his former equal been thrown into prison, than their mutual enemies, finding with what facility they had overcome the one, determined to try the force of stratagem against the other.

“ They made it, therefore, their business to discover some principle of action which they could prove injurious to the honour of the Emperor; or some action itself, which, by misrepresentation, they could render criminal in the eyes of the populace.

“ In this, to men determined on such a plan, there could be no great difficulty. The actions of men, however guarded by prudence, or directed by right intentions, are never
fo

so cautiously and constantly attended to, but some flaw may be found, or some opening discovered, if not for the conviction of positive ill, at least for the negative bad intention of neglect.

“ The difference of evil arising from bad intention, and evil arising from neglected duty, is in many cases not to be distinguished. Some state, perhaps, or some individual, may suffer the same misfortunes from either ; but to ascertain from which source those misfortunes arise, is a task often too difficult for the narrow comprehension of man.

“ Thus every one, who is intrusted with the affairs of others, from the most trifling occurrences of the world to the most important offices

of confidence, should be constantly careful lest any neglect of duty should draw upon his actions the obliquy of bad intentions.

“ Askali, whose actions I have already described to have been directed by prudence, was, however, at length found unable to withstand the temptation of promised power.

“ Those of the court finding with what avidity he rushed into every scheme that appeared likely to become profitable, determined to attack him on that side on which they found the powers of resistance most weak. They therefore hired a man of tried secrecy, in order to seduce Askali from his duty.

“ This

“ This man, who was a Spanish renegado, and passed by the name of Kalafrin, was of a daring and resolute disposition—one who deemed himself oppressed by the world, and rejected of fortune, because he had never used any just means to secure to himself the favours of either.

“ Kalafrin accordingly presented himself before Askali—he said he was come on business of importance, and required a private conference. This being granted on the part of Askali, the stranger proceeded to inform him he was sent thither by the court of Spain, on a confidential business, which he could never communicate to any one but such as would swear the most profound and inviolable secrecy: he farther added, that his plan afforded the most brilliant prospect

prospect of advantage, and would be worthy the attention of the first noble in the land.

“ Askali readily swallowed the bait so artfully prepared for him; he listened with attention and delight to the preface of Kalafrin, and thought, after having heard his proposal, if the plans offered for its execution should not appear perfectly feasible, and equally advantageous as the promise, he might still reject the prosecution of it, on condition of the proposed secrecy.

“ Kalafrin having urged so much, departed, appointing an early hour on the succeeding day for their next meeting; when they might enter more fully and more deliberately into the subject.”

CHAP.

CHAP. IX.

SEQUEL OF THE STORY OF THE
TWO MERCHANTS.

“**K**ALASRIN now returned to his employers with the account of his proceedings and success, and Askali long after his departure, continued musing on the glittering prospect, which he imagined he saw before him.

“ The next morning the renegado returned, and gained a ready audience of the dupe of his artifice, who now bound himself by the most sacred ties to preserve a profound secrecy on the subject of his communications; these were such as tended to

E 4 establish

establish his resolution and to strengthen his hopes.

“ His objections were easily removed by the insidious reasonings of Kalafrin; and he agreed to furnish every intelligence respecting the state of the country, that could be required from his industry and vigilance by the Court of Spain.

“ Having made all necessary arrangements they again parted.

“ The enemies of Askali had soon sufficient documents of his guilt in their hands, and waited only a favorable opportunity to bring them forward to his confusion.

“ Askali often conceived an idea that the Spaniard might be an impostor,

postor, and was as often tempted to fly to the Emperor, and discover the whole proceeding.

“ The hopes of gain, however, acted as his evil genius upon this occasion, and deterred him from discovering the business.

“ It happened during some controversy, that a slight difference of opinion between our merchant and a young noble, drew from the latter an oblique hint respecting his conduct in the particular already recited, by which it appeared evident to Askali, that his treacherous negotiations were detected by his enemies.

“ His confusion, which was evident on the occasion, afforded infinite

E 5 satisfaction

fatisfaction to the young courtier, who imprudently repeated the hint.

“ Askali immediately left his company, and returned home; he there shut himself up in his apartment, and was heard to walk to and fro with hurry and precipitation, and to stamp the floor with violence and fury.

“ All the pains he had taken, and all the sacrifices he had made in the attainment of a good name, he now saw sink into their natural colours of deceit, and all the golden prospects of future felicity, and the brilliant hopes of honour and happiness he had formed, he beheld vanish from before him, like the idle chimeras of a visionary, or the airy fantasies of a dreamer.

“ He

“ He looked back on the past actions of his life with remorse and sorrow, from the recollection of events that had been occasioned by the absurd sacrifices he had made, and the malevolent artifices he had used; and when he ventured to look forward, felt all the dread of public shame and infamy, and the agony arising from the expected scoffs and merited reproaches of the world.

“ A mind, whose happiness is fixed on the possession of wealth, may be acutely wounded by disappointed hopes, but may look forward to future resources; whereas, by one which rests the dependence of its happiness on fame, the destruction of the favourite object can never be surmounted.

“ Mankind are led on by false hopes, as travellers are led astray by vapours in the night, and when that goal, which has been considered as the summit of earthly felicity, is attained, the frustration of imagined bliss is more or less felt, according to the methods that have been used in arriving so far on the journey. Those who have secretly sacrificed honour or honesty to gain possession of fortune or fame, must feel in the severest manner the overthrow or disappointment of their wishes; but those whose actions have ever been directed by virtue, are better qualified to support misfortunes, because they are armed against them by conscious integrity, and by peaceful resignation to the will of heaven.

“ Askali,

"Askali, whose actions had all been directed by ambition in every step through life, had all along employed himself in concealing evil rather than in doing good; and he now felt every deed that presented itself to his recollection, with the horrors of disappointment rather than of guilt, and repented of them only because they had failed in the success he expected, and not because he was convinced of their bad tendency.

"The agony of his mind would probably have driven him into some violent excess, had not a sudden thought rushed into his mind, that it was still perhaps in his own power to rescue his name from infamy—to silence the insolent insinuations of his adversary, and by one blow to
revenge

revenge his honour, and preserve for ever its apparent purity.

“ The thought no sooner presented itself than he became instantly calm; yet was it less the calmness of tranquillity, than the resolute firmness of determined desperation.

“ Askali had no sooner wrought his mind to his diabolical purpose, than he resolved to put it into execution. The same night he departed privately from his house, laid wait for the young noble already alluded to, and watching his opportunity, plunged a poniard into his breast. He then flew home, secretly exulting in his success, and resolved to break off all farther negociation with the Spaniard.

“ The

“ The next morning, however, he was seized and carried to prison. The young nobleman had not died on the spot, as Askali had imagined, though he had received his death-wound; on being conveyed home, his first care had been to accuse his assassin, whom he had noticed and recognised on his first approach.

“ The guilt of the last action was no trifling addition to the horrors which tormented the mind of the delinquent. In fine, he was shortly after tried on account of the murder, and condemned to die.

“ On the same day, and in the same hour, Benanor, his former companion in childhood, and his present companion in adversity, was to suffer with him.

“ The

“ The concourse of people was immense. The fatal bowstring was already applied, and the signal from the Emperor, who attended, seated on a throne, was awaited in profound silence by the multitude.

“ At the instant when every eye was turned towards the throne, and every breath was suspended in expectation—a man of a respectable appearance darted from the crowd, pale and gasping for breath, who pushing precipitately through the guards, threw himself at the Emperor’s feet.

“ The eye of every one now reverted to him; and every ear was attentive to discover the motive which could prompt so rash and extraordinary an intrusion.

“ At

“ At length he spoke, and besought the Emperor to delay a short time the execution, and then proceeded:—

“ He said he had been employed for many years under an opulent merchant in the city, but that having in his service saved a considerable property for the provision of his children, the merchant his employer had watched his growing independence with envy, and by artifice, fraud, and violence, had entirely despoiled and robbed him of it; that in order to have justice done him, he had applied to Benanor, who not only on examining the business, obliged the offender to make restitution, but had also made him pay a very considerable sum in addition, to expiate the injustice of which he had been guilty.

“ He

“ He farther added; that on receiving his property he had been to Algiers, from whence he was just returned to hear the unhappy tidings that his friend and benefactor was about to suffer death, from misrepresentation of the benevolent and just act which he had done.

“ The Emperor having heard his story, deferred the execution, to examine into the truth of it.

“ In fine, Benanor was acquitted with honour, and raised still higher in the business of the state, and in the confidence and good opinion of the people, and the unfortunate Askali—unfortunate in his vices—received the punishment due to his perfidy and his crimes.”

CHAP. X.

ON THE OPINIONS FORMED BY
MANKIND OF EACH OTHERS AC-
TIONS.

THE Philosopher ceased speaking, and waited for the reflections he expected from Cozmin and the youth. Narconah was the first to exclaim—He thought the Philosopher was unreasonably disgusted with the world, and pictured the actions of men with a pencil sharpened by disappointed hopes. His description of the intrigues of a court was too strongly marked by prejudice; and he could not believe that men were in general so bad as he described, or that
any

any being could exist, so depraved in nature and principle as Askali.

Cozmin gently reproved his impetuosity ; he said “ he had no doubt that a longer acquaintance with the world would change his sentiments ; that at present his benevolent opinion of mankind, which shone so conspicuously, was unimpaired by experience of the frauds, and the consequent disgust arising from an intercourse with the world ; and that though simple nature now spoke in him the dictates of reason, yet fatal experience would teach him to consider the world as it was regarded by the Philosopher—as a great scene of fraud and folly, in which few could be found whose hearts were uncorrupted, and had escaped the malignant

malignant contamination and seduction of vice."

"Far be it from me," said the Philosopher, "to entertain such an opinion of mankind; from the few observations I have made, I have learned to consider the world in a better point of view. I have seen men of all the different qualities of heart. I have tried to discover the proportion of good and evil, and am ultimately of opinion that there is in nature much more inherent virtue than vice. I have never met with any man so vitiated, but he has had some good quality to excuse, if not to recommend him; nor on the other hand, have I ever known a man entirely blameless. But those who view mankind on the surface only, must infallibly err in judgment, while

while those who search the heart, will find the seeds of virtue, however choaked in their growth by error, which have only wanted culture and attention to nourish and bring them to maturity."

"At the same time that you have reproved, you have not convinced me," replied Cozmin. "It is not the business, nor within the capacity of every one to study the human heart. It is too complex for the conception of some, and too extensive in its variation for the time and attention of others. We generally judge of men by their actions; I will allow too frequently we do so.—But by what criterion can we judge, with so much appearance of justice, as that by which we would ourselves wish to be judged?"

"It

“ It is certainly true, that the actions of men are generally guided and directed by the heart, and the heart always either by the passions or the reason. It is therefore most natural, you must allow, to judge of the world from its predominating principle, and to imagine that those who act in immediate obedience to passion, must always act without guile.—That must be true, for in those bursts of passion we discover the real heart, and passion is not so often the effect of generous resentment, as it is of malignant and selfish indignation.”

“ Precept has assured, and experience has taught us,” resumed the Philosopher, “ that your observation, though founded on principles generally received, is yet founded in error; which

which you must pardon me for saying, speaks a principle of prejudice. I am convinced your argument is not just. Mankind, I am ready to allow, act in general either under the influence of passion, or with the guidance of reason; but there are refinements of prudence and cunning, which though they proceed very differently from the heart, often resemble, and produce nearly the same effects as reason on the conduct."

"There are numerous other feelings which bear a strong resemblance to certain passions, and which may readily be mistaken for them by those who do not look deep enough to discover the fraud; but on this part of the subject I am unwilling to dwell. It is the dark side of human nature, to which we are all apt enough to turn;

turn ; but there is also a bright side, to which those must lean who wish to enjoy life.

“ Amongst other passions that may be mistaken, is the passion of anger. Anger is like madness, and if not seasonably subdued, may become as violent and destructive as the malady which it resembles ; but if curbed and kept within proper bounds, it may, on certain occasions, be permitted to break forth, when it may alone be the overflowing of an honest and indignant heart.”

“ And are you of opinion,” interrupted Cozmin, “ that the passion of anger can ever be disguised?”

“ If not disguised, it can easily be subdued,” replied the other, “ the

presence of a superior alone will be a sufficient check to rage ; though, at present, I was only speaking of the effect which reason may produce, by cooling the natural heat of temper, and preventing it from running into excess."

" I am ready to acknowledge now," replied Cozmin, " what few can ever be brought to allow ; you have first confounded, and then almost convinced me. I will, therefore, advise my young friend to take more time than I did, before he forms his opinion of the world ; for my own part, I have long lived secluded from it, and when I left it, I abandoned it in disgust."

" I pity, though I do not enquire into your misfortunes," said the Philosopher ;

losopher; "the causes must have been severe, that could drive a mind like yours, into a mistaken and wretched principle of misanthropy."

"You misunderstand me much," rejoined Cozmin, "I left the world with disgust, but not with abhorrence—condemning the madness of my own actions, and unhappy because I had then lost all hopes of earthly felicity.

CHAP. XI.



TRUE CONTENTMENT SELDOM TO
BE FOUND.

NARCONAH, who had listened attentively to the conversation thus far, now interrupted his friend ; he entreated him to forbear reflecting on a subject which must necessarily give him pain, and immediately adverted to the story of the two merchants, and made several natural and judicious reflections on their characters and fate. After this, the conversation turned on happiness, the subject with which they set out, on which each delivered his sentiments at length. Narconah said, “ Since my acquaintance with the world,
which

which has been but short, I have tried to discover the secret springs and sources of happiness. I find some happy in an imagined superiority over others, and some blest with visionary felicity, which has arisen from different causes; but all men, when closely questioned, have some hidden cause of discontent. Those, however, I have found most happy who are most deceived; and believe the ignorant more fortunate than the enlightened, as they have fewer wants, and those are more easily gratified. But I think I have now discovered one who is more enlightened than most men, and therefore more likely to obtain the necessary qualifications for happiness."

"I have already said," replied the Philosopher, "that I am not happy,

happiness is not the tenant of the earth ; but they are nearest to it who can look forward with calmness to futurity. The untoward and adverse events of life, are fortunate and well-directed lessons of wisdom ; they wean us from a world we should otherwise grow too fond of, and perhaps are the best warnings to prepare us for a happier abode—I cannot so well complain of the loss of happiness, as of the want of it. I have lived near seventy years in the world, I have travelled through various countries, and endured various climates, and all my wanderings and all my wishes, have been directed to the search of a friend.

“ In this search I have examined the heart ; and in learning to be too nice an observer, I have learnt to be miserable.

miserable. My ideas of friendship have ever been romantic, and when it was too late to repair, I discovered my error. I still, however, went on, and looked forward to hope, till it is now too late in life to expect that, which, to obtain and to give, should be the work of many and well-tried years.

“ I have never found a friend.—

“ To say, therefore, I am happy, would be to belie the power who has refused the only blessing which could make me truly so.”

“ The Philosopher now ceased—his visitors saw a painful emotion working in his heart, and prudently thinking it best to leave him, bade him farewell, and hastily departed.

The old man followed them to the door of his habitation, and hid his face with his hands as he returned.

“How is it,” said Narconah, as they walked on, “How is it, that among all whom I have met, I have scarce ever yet found any one contented?”

“Your simple question is easily answered,” replied Cozmin, “though I cannot so readily say, why, when the cause of discontent is removed, the effect is not removed also. Contentment is the greatest of all blessings, since no blessing can be enjoyed without it. It is the fundamental basis of that happiness which, though beyond the reach of man, is for ever in his view and in his thoughts;

thoughts ; though few, when they have reached that goal where they have supposed it to abide, have found themselves in possession of the treasure which was placed as the boundary of their wishes.

“ The poor man, however poets may feign him contented on his bed of straw, and enjoying in rural simplicity his humble lodge and homely fare, provided nature has given him a mind, and powers furnished with thinking faculties, is still envious, in some degree, of the great or the rich man, whom he sees lolling in the lap of indolence and ease, and enjoying without fatigue, the comforts and the pleasures of the world.

“ In ascending through all ranks of society, the same opinions prevail ;

and the richest man wants rank, or the man of rank wants riches.

“Such is the lot of man, and those, as you have this day said, are nearest to happiness who know the least, and whose wants are confined to the narrow extent of their knowledge.

“Happiness and contentment are for a better world than this.

“But what think you of the man from whom we have just parted?”

“I think of him,” replied Narconah, “as I have before thought of others, though certainly somewhat better. He possesses all the powers of argument, but appears to have derived little comfort himself

himself from those arguments by which he can convince others; for, after all, we find he is not happy.

“ His opinions are such as would almost reconcile us to the world, and teach us to love it, till we find the fallacy of them, by the little effect they have produced on himself.”

“ And yet,” interrupted Cozmin, “ till the question relating to his happiness was asked, his appearance was that of tranquillity and inward peace of mind.”

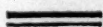
“ True,” replied the Creole, “ and for that reason, as I now find he is uneasy in his mind, I am convinced that his argument was just—that we

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should

should not judge of men by externals only, nor indeed pretend to form any opinion of their hearts, till we are thoroughly acquainted with their minds."

CHAP. XII.

ON THE NATURAL EQUALITY OF
MAN.

THEY now returned to their lodgings at the house of the mechanic.

Having stayed some time longer at Fez, and having seen every thing in that city, worthy of their notice and attention, they continued their journey. The new scenes which had been presented to the view, and the new ideas which had opened on the mind, of Narconah, proved an inexhaustible source of conversation and reflection to him—The observations

tions that fell from Cozmin, on recurring to different situations, were such as tended to enlighten his understanding and to improve his heart.

His own remarks were the effusions of nature—they always spoke purity and benevolence, and though often averse from the opinions of the world in general, were such as evinced superior virtue, though ignorant of the ways and deceits of men.

After having seen a city of such extent and population as Fez, it was natural that Narconah should be led to enquire by what regulations it was possible to preserve tranquillity and order among so large and diversified a body of people.

To

To this Cozmin answered by explaining the principles of government, and by entering in a cursory manner into the laws and political systems of nations, and the regular gradations in the orders of society, which form the great chain from the monarch to the peasant.

Narconah, prompted by the dictates of reason and the warmth of genuine philanthropy, exclaimed in the voice of nature, that he could not conceive what power could exist of sufficient strength to give superiority to one rational being over another—nor could he imagine what constituted the distinction he heard so much of, between what was styled the man of rank, and the man of humble and dependent prospects.

“ To

“To explain the propriety of this,” replied Cozmin to his question, “must be the work of time and labour; but conviction of the necessity of it, must be the result of your own experience and observation.

“There is no doubt, that in the beginning of the world, when men were all innocent, that they were all equal; but the subordination of society has arisen not from the combination of one multitude against another, but from the misconduct of certain individuals towards that society.

“As evil dispositions must be found among men, it is necessary that laws should be made to check the progress of evil, and to bring those

those to punishment whose actions are bad, and whose minds and inclinations are disposed to vice.

“ Those therefore who had spent a long life in the habits and practice of virtue, were the men appointed as the most proper to make such regulations as would preserve peace and order, and thence arose superiority; and from consequent respect and submission, followed obedience and subordination.

“ The next circumstance to superior virtue, that tended to place one man above another, was superior valour.—This, in the achievements of conquests, or the exertions of fortitude, was ever deemed a quality of sufficient commendation to distinguish

guish those who were happy enough to possess it.

“ But there is perhaps one thing which has been more effectual in establishing superiority and subordination than either of those which we have hitherto mentioned.—Wisdom, taken in all its latitude, has an evident superiority over either virtue or valour. Virtue may be accompanied by wisdom, and indeed virtue is itself wise; but, unhappily, wisdom in the more ample sense of the word, need not be virtuous to be successful.

“ Superior virtue commands affection from the good, and respect from the bad; but superior wisdom, comprehending an extensive knowledge

ledge of mankind, commands respect even from virtue itself.

“ It were a happy circumstance for mankind in general, if the good only could attain wisdom, but it has been otherwise ordained, and the more minutely we observe human nature, the more we shall be assured, that the good being the least suspicious, have the least knowledge; as they are less aware of the evil designs of others.

“ Those who have the advantage, are the men who have the most worldly wisdom. Brilliant talents, from the deceitful powers of language, may be mistaken by the unwary for wisdom; but the crafty designs of worldly cunning, can never be

be mistaken by the wise, for the honest simplicity of virtue.

“ Thus it appears that wisdom, or if you will, worldly cunning, has the upper hand, not only over vice, but over virtue itself; and as that is the case, it is not to be wondered at, that corruption has crept in among the states of men, and that subordination has encreased in proportion to the superior wit, or cunning, that one individual has possessed above another.

“ There is one more reason I shall adduce, why different ranks should be preserved; it is a reason that must be convincing, because it is natural, and must speak to the plainest sense, because it is the language of reason.

“ What

“What I allude to is the property, and the respectability which parents leave to their children.

“Unless personal vanity operated very strongly, it would be a poor encouragement to industry, or ingenuity, if a man was to imagine that all his endeavours would tend to no future good purpose. There are not many who, from a pure love of their fellow-creatures, would sacrifice a whole life to the researches of learning and philosophy, had they not encouragement from the idea that their progeny would reap the benefit of their labours, and enjoy after them the fruits of their industry, and the honour of their virtues.

“Now, as industry, study, and ingenuity must be supposed to obtain

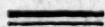
tain wealth and honour; it is natural to imagine every father must wish his offspring to inherit his virtues or his talents, and if not his virtues and talents, at least the produce of them.

“ Seeing from hence, that wealth from the beginning must have originated from virtue or superior talents of some kind, it is but just that wealth should have its due respect; and when we view a rich idiot, we should only lament that his endowments are not equal to those which we may very well suppose to have been possessed by his ancestors.

“ By what I have said, I have endeavoured to prove the perfect propriety of the distinction between the higher and lower classes of society

ciety—much more might be said on the same subject; but you will find in the end, that the necessity for this subordination, in the organized functions of civilization, is still more striking than even the natural and acquired right of superiority.”

CHAP. XIII.



THE TRAVELLERS ARE STOPT BY
THE WAY.

NARCONAH replied when Cozmin ceased speaking, " From what you have said, I may be allowed to believe that all men are naturally equal, and that the distinctions among them have arisen from a real superiority, either in talent or virtue, or some other direct and visible cause. I am therefore satisfied that subordination must reasonably exist, though I cannot so entirely approve of hereditary honours, as I do of hereditary wealth."

" Honours," replied Cozmin,
" cannot be hereditary—titles and
nominal

nominal distinctions may; but it is virtue alone which can ensure respect."

In a short time they reached the skirts of the city. As they walked on, their attention was arrested by an old man, who lay by the wayside, and had the appearance of so much dignity, united to his great age, as could not fail to excite the compassion of the two travellers.

They stopped and regarded him for some time in silence. The old man was blind, and was so enfeebled by age, and oppressed by travel, that he had sunk beneath the load of his years and his afflictions, and was unable to pursue his journey.

A little boy sat by his side, weeping because they could go no farther, and because he could support the old man no longer.

The blind man, who knew not that any one was near, after a silence of some minutes said, "Pedro boy, I shall die here, and thou wilt see me buried, I doubt not; perchance some friendly passenger will help thee make my grave, and lay my withered body in the earth; and thou wilt sing thy hymn to the virgin, or the song which I taught thee in Andalusia, as thou sheddest a tear, and coverest my grave with flowers."

The child sobbed so he could not answer, till the old man, asking him to sing his song, he recovered himself enough to do so, though his voice
faultered,

faultered, and the tears continued to flow. The scene was interesting, and laid firm hold on the attention of the travellers; the child sung sweetly, and the melody of his song was unaffected and beautiful.

The old man wept too, while Pedro was singing. It is seldom that age weeps, for the many afflictions of a long life generally exhaust the fountain of tears, even if they do not blunt those nicer feelings of the heart which cause our tears to flow; this was known to Cozmin, who therefore conceived that it must be some very heavy affliction which had fallen on the old man.

Narconah was equally affected with the song, but was more moved by the plaintive voice of him that sung it,

it, than by the subject which they could not comprehend.

They entered into conversation immediately with the blind man, asked him his story, whither he was going, and if they could in any way alleviate those distresses which seemed to overwhelm him.

“Your purpose is benevolent,” said the old man, “but it is bestowed on an unworthy object. I was going over to the kingdom of Morocco, and on to the mountains which separate it from Billedulgerid.

“I have heard that my daughter, my unhappy child, was there; she was wayward, but she was unfortunate; and when the object of resentment suffers, all resentment dies. But
I shall

I shall never see her more, for I am told she's mad, and wanders in strange habiliments about the country, a poor forsaken lunatic; sometimes she goes among the Moors, but generally lives in solitude, or hides among the rocks, or sits on the frightful precipice. I was going in search of her, but have fainted by the way. Since she left me I have lost my sight. Had I been blind before, she would not have abandoned me. This boy is now the only prop of my declining days. I shall never be able to reach her; no, heaven will spare that last pang to an unhappy father!"

CHAP. XIV.

NARCONAH MEETS WITH A
SERIOUS LOSS.

COZMIN bid the blind man be of good heart, and at that moment perceiving a hut at some distance, offered their assistance to convey him thither.

He replied, that he wanted no shelter, that the heavens had often lately been his only covering; and that shame and misery had rendered him callous to the inclemency of seasons.

At that moment the wind waved his few remaining white locks, and
the

the heart of Narconah was pierced, to see the miserable state of a fellow creature.

The old man added, that his only care was for the safety of his boy, who had followed him from pure attachment, through all Spain, and had been his support and his comfort, when every hope and every other comfort was denied him.

“ Unhappy man,” said Cozmin, “ have you no hope in heaven?”

“ I have no hope,” replied the other; “ for the short time I have to live is insufficient to expiate by the severest penance, the sins that are on my head.”

“Your crimes,” exclaimed Cozmin, struck with horror and astonishment, “Your crimes must be great indeed; since they are past forgiveness.”

“Be silent,” said the old man, calmly, “all is dark without, and all is gloomy and terrible within. The horrors of guilt oppress me; go your ways in peace, and leave me to my sorrows and myself.”

As he said these words, a shudder came over him, and his countenance fixed, but intelligent, spoke, without the language of the eyes, the inward emotions of his soul; at length his features relaxed of their severity, and he said—“Pedro, when I am dead, what will become of thee?”

“Near

“Near my heart, thou wilt find a crucifix and a letter. If thou lovest me, and will take with thee a poor man’s blessing, rest not till thou hast found my child, my poor lost daughter.”

Then addressing himself to Cozmin—“Stranger,” said he, “thou wouldst pry into my thoughts, and my sorrows; if so, learn that thou seest before thee a murderer. It was my wife, my innocent wife!”

The last sentence was as a shock of electricity to Cozmin; the blood forsook his cheeks, and, without speaking, he turned to the city, and fled hastily towards it. Narconah had been too much interested in the forlorn figure before him to regard his friend, nor was it till Cozmin had

G 5

been

been some time gone, that he perceived he had departed.

On looking around, however, he saw him afar off, and ran forward with all possible speed to overtake him. But the years of Cozmin had not debilitated him; he was still muscular, and the hardy life he had for many years led, enabled him to bear up against hardship and fatigue, and to accomplish his present flight with ease and rapidity.

The self-accusation of the old man had worked too strongly on his feelings; it was condemnation to his own heart; it was the key to his afflictions, which opened and let loose upon him all the torments of guilty and tormenting recollection.

The

The combination of painful and goading reflections, which at that moment overwhelmed him, had deprived him instantaneously of his senses, and driven him in an emotion of despair, from the being who had torn the salve from his wounded heart.

Narconah's pursuit was fruitless, though he called him aloud by name, and ran all with the speed of which he was capable. Cozmin entered the city, and was instantly lost in the crowd. The Prince wandered till the evening in anxiety and agitation, till he saw a man sitting by the door of his habitation, working and singing with apparent glee; he approached and enquired, if he had seen such a person pass as he described Cozmin.

The fellow answered that he had not, and went on singing; the young prince then told him he had lost his friend, the only friend he had, and begged his assistance. The artificer laid down his work, and said, if that was the case he was welcome to his house, and that he should have the best assistance he could give. Narcinah entered, despairing of ever again finding his unhappy friend; he was entirely at a loss to guess the cause of his flight, though he perceived an emotion excited in Cozmin, when the other spoke of his daughter.

He could not comprehend his motive for abandoning him in the world among strangers, and of which at present he knew so little.

He

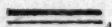
He thought himself fortunate, however, in his present situation; the artificer treated him kindly, less from the hopes of reward, than the real benevolence of hospitality.

On deliberate reflection, Narconah thought it most probable that his friend would return to his old habitation; and therefore resolved to set forward that way himself.

He had fortunately observed the road as they came, and cautiously noticed the spot where the hermit had formerly lived.

He accordingly set out after returning his thanks, the only payment he could make to the tradesman, for his hospitable and kind treatment.

CHAP. XV.



NARCONAH PURSUES HIS JOURNEY.

THE mind of the Creole was agitated by a thousand painful and melancholy reflections as he pursued his solitary journey. Youth, which is most elated by bright prospects of happiness, is also most desponding and most easily dejected in disappointment. The wise lessons of patience and resignation, which had been instilled by Alcovan and Cozmin into the mind of Narconah, proves of how little utility is precept.—It is impossible for youth to learn experience from the experience of others.

Age

Age, may read wise lectures on misfortune, but unhappily age cannot foresee the exact circumstances that may attend disappointment, in the various shapes in which it presents itself in the voyage of life.

The advice of wisdom may teach caution to a young mind, but cannot supply that fortitude, or rather that insensibility, which is necessary to make it bear up against misfortune, or to meet it without feeling its severity.

Narconah was of a disposition not formed readily to forget misfortune, and the sensation being now more painful from its novelty, gave a turn to his thoughts which accorded but ill with the hopes of Cozmin to introduce and reconcile him

him to the world. Besides natural propensities, and the common effects of disposition, there was another cause which operated forcibly on Narconah. It has been a wise maxim in the education of childhood, to endeavour to strengthen the mind and fortify it against the bad effects of subsequent evils, by enuring it early to trifling and childish disappointments.

To do this without injuring the heart, has been found by those who have studied infant nature, a task of skill and difficulty, but when properly managed, there is no doubt that very good effects may arise from it. The Creole had been bred with no such caution—he had been taught the powers of reasoning naturally, and on natural subjects, but
as

as he had known nothing of the world, he had of course heard nothing of its evils and its disappointments.

He now found himself a forlorn and unknown wanderer among men, and in a wide world he knew so little of, and of which, from what he had already seen, he was by no means inclined to form a favourable or happy opinion.

He concluded that in a place where he found almost every one discontented, and all complaining of the miseries of human life, there must be something really amiss, and from his own recent misfortune in the loss of his only friend, he thought the complaints he had heard were

were not possibly without good foundation.

When he made this conjecture, however, he did not draw any positive conclusion, but felt himself inclined to pursue his enquiry as he went on, inwardly believing, however, that he should find no reason in future to change the disadvantageous opinion he had formed of the world he had visited, and the people who inhabited it.

Thus in rumination, no less painful than serious, he journeyed slowly on; and the evening crept upon him when he had scarce lost sight of the city of Fez.

It was now time for him therefore to think seriously of procuring his
night's

night's lodging, and he pushed on with more speed, hoping to reach some cottage or place of shelter before the night closed upon him.

He recollected, however, that on his going to Fez, in company with Cozmin, they had kept very little in the high road, and on coming to a bye path, which he thought he remembered, he turned and continued his way.

CHAP. XVI.



NATURAL REFLECTIONS OF NARCONAH—THE FOREST.

THE moon rose in beautiful splendour, the night was unclouded and serene, and the stillness rendered more striking by the partial interruption of the breeze, tended to sooth and tranquillize the agitated mind of Narconah.

A number of pleasing sensations, the never-failing attendants of hope, crowded on his imagination; the consideration of soon again seeing his friend Alcovan, the father, the instructor of his youth; and the hope
of

of re-finding Cozmin, afforded infinite satisfaction to his feelings and his heart, and gave strength and animation to his feet.

Having strayed a considerable way through various inclosures and small woods, it at length occurred to him, that he was possibly pursuing a wrong road ; seeing however a thick wood before him, he thought on its verge he might probably find some habitation, and therefore hurried on towards it.

He had till now been too much occupied in mind to think of his bodily fatigue, and the solitariness of his journey, added to the silence of surrounding objects, had caused no inclination to fear or apprehension.

Nor

Nor had he, on recollecting himself, any sensation of that nature; but was alone anxious, because in losing his way, he should be wandering farther from his friends and his home.

On reaching the borders of the wood, he found all lonely and still; but thinking he perceived a path, entered it immediately.

He was deceived, however, in his conjecture; the path which he hoped he had discovered he soon lost, and he wandered on, in a forest growing at every step thicker and more intricate, and consequently darker, as the moon was more obscured.

He therefore went on with eagerness, though without apprehension;
and

and thought not of returning, till he thought also it might be equally laborious to return as to advance.

At length, after forcing his way through the woods, he arrived at an open piece of ground. On this spot the moon shone resplendent and beautiful; a solemn stillness reigned around, and the fleeting clouds, which transiently obscured the orb of night, seemed to interrupt, without disturbing the serenity of the scene. The place in which Narconah now found himself, was a plain, closely surrounded with trees, and overspread with the richest verdure. In this spot, so well adapted to the tranquillity of peaceful thought, Narconah stopped.

Marking

Marking the serene beauty of the night, his heart felt the finest emotions of natural veneration, though his limbs now first felt the pain of fatigue ; he therefore sat down beneath a large tree, facing the moon, and began to ruminate on the bright luminary before him.

He pondered over the various astronomical lectures of Alcovan, and the various lessons of virtue and religion of Cozmin ; though, when he entered on these deep subjects, it threw a damp upon his former feelings.

He had learned the most intricate paths of science, and all he had ever learned had served only to convince him, more and more, of the insignificance

cance of human intelligence; and while he admired the wide comprehension of man, he lamented that beyond certain limits, that comprehension could not extend. He therefore deemed all knowledge beyond that to which the human intellect could naturally reach, must be speculative and conjectural; and this idea rooting itself in his mind, laid the firm foundation of opinions, which afterwards proved nearly insurmountable barriers to his happiness and his peace.

When we contemplate in silence and solitude, the still and pensive beauties of a moon-light scene, there are certain sensations which steal insensibly on the mind, that are the most pleasing, though sometimes

the most perplexing we can experience.

When we behold the great lamp of night suspended in the heavens, the contemplative mind is naturally led to consider the wonderful uniformity, and order, of the systems and planets, which poize the just balance in the great scale of creation.

The next step is to the source of this uniformity. In a heart untutored but by nature, and which has known no other director, the enquiry should stop, long e'er it comes to this.

We may admire the wonderful works of nature, we may contemplate the abundant proofs of an all-directing Hand, without possibly ascribing

cribing them to their right source. But farther than human sight can reach, or human understanding can comprehend, we should not attempt to go—beyond is a labyrinth full of doubt and perplexity.

Cozmin had somewhat abruptly entered on the subject of futurity with Narconah. The youth, in the situation just described, was now reflecting on that important subject; as his mind revolved in perpetual perturbation, he was continually distressed, because he could form no conjecture, nor connect any idea, to the supposition of a future state of existence.

In pursuit of this subject the mind is soon lost—the chain of ideas may be carried to an immense length ;
H 2 but,

but, if too far distended, it will break. No end can be found to eternity. It is like the point of a compass, which, in describing a circle, returns often to the place from whence it set out, but can never find an end.

CHAP. XVII.

THE FOREST ADVENTURE.

IN the midst of these reflections, Narconah was suddenly interrupted by a noise, which seemed to proceed from no great distance, and which approaching towards him, he discovered to be the trampling of horses; presently he heard a faint voice in a tone of supplication, which was answered by one harsh and threatening, and he leaped on his feet, unconscious and fearless of danger, to aid a being whom he conceived was in distress.

He was scarcely risen, before two horsemen darted from an opening in
H 3 the

the thicket, and pursued their journey on full speed across the plain, where they were almost instantly lost on the other side in the woods.

Narconah stood some time in silent astonishment, till his attention was again roused by the voice of sorrow, from the same side he had before heard it ; but appearing to be now much nearer. In an instant he perceived three armed men following the direction which had been taken by the horses, and forcibly dragging a youth with them, who appeared incapable of making much resistance.

Narconah readily conceiving the youth in question to be the person whose voice he had heard, stepped hastily and inconsiderately forward, in order to render him assistance.

The

The ruffians, now for the first time perceiving him, stopped in their career; two of them abandoning their captive, immediately seized the Prince, and, without speaking, hurried him forward. Resistance was vain against armed men, and he suffered them to lead him on, still wondering where, and in what manner, the adventure would terminate.

As they passed on, the thickness of the woods perpetually incommoded them, and the youth behind sunk often to the earth, oppressed by fatigue, and overcome by apprehension.

At length, after traversing the forest a considerable time, every one preserving a profound silence, they arrived at another open space of ground, from which the trees and

H 4

shrubs

shrubs had all been cleared away. The woods around it were almost impenetrable, except by the single path from which they had entered.

Narconah had scarce inclination to view the prospect which now presented itself.

On lifting up his eyes, however, he beheld a stupendous edifice, on which the moon, now far declined, shed but a partial and interrupted light; he, however, plainly perceived they were approaching a castle, and on a short stop of his captors, he had curiosity, notwithstanding his apprehension, to examine its exterior appearance.

The high and rugged walls were mouldering with age, and sinking
into

into a state of dilapidation ; while the green and shrub-grown turrets, partly fallen to decay, still towering on high, shed a majestic grandeur around. The gloomy silence and solemnity of the scene, was better adapted to the meditations of a hermit, than the purposes for which it had latterly been used.

This sight would have been a source of terror and dismay, to a heart less firm and less virtuous than that of Narconah.

The youth, in custody of the other ruffian, had now overtaken the party, and appeared to dread the approach; whilst Narconah, who dared not speak, inwardly lamented the debility of the human mind, when labouring with misfortune, and pitied that

want of firmness and resolution, which he thought he perceived agitate the mind and frame of his fellow captive.

But although the undaunted spirit of the Prince would not suffer him to become a slave to terror, he yet was not without the most alarming apprehension with respect to his present situation ; it was impossible he could conceive for what reason he was thus forcibly detained, nor could he conjecture for what purpose they were hurrying him on to this dark, dreary, and obscure abode. The ruffians having conversed together some time in private, bent their course onward to the castle.

The moat, with which it was furrounded, was deep and dry,
and

and the sole passage which appeared to its entrance, was a kind of bridge, formed of old planks, evidently rotten, and which seemed to threaten immediate destruction, as it gave way to the unwary footsteps of the passengers.

The Creole, and the fellows who conducted him, were already over, when the shrieks and struggles of the other captive, alarmed and demanded their attention. On approaching the bridge, he had perceived, lying on the borders of the moat, a perfect human skeleton ; and apprehension of the fate he was about to experience, had caused an immediate and forcible exertion to escape.

His opponent, however, accustomed to these sort of struggles, presently overcame him, and dragged him, almost fainting with terror and fatigue, to the other side of the moat.

The noise they had made in the scuffle had alarmed the rest of the inhabitants of the castle, who now burst forth with torches and offensive weapons, and exhibited the countenances of infernals, rather than those of the inhabitants of earth.

CHAP. XVIII.

THE PRISONERS BECOME AC-
QUAINTED.

THE inhabitants of the solitary castle, with violent outcries and gesticulations, now forced their captives through the long halls, which resounded with their voices, and created fresh alarms in the breasts of the prisoners.

The desolate and ruinous condition of the place, could not but fill their minds with dread, and the darkness that seemed to surround them, and which was but transiently dispelled by the gleaming of the torches, excited apprehensions in both, though
neither

neither could conjecture into whose hands they had fallen, nor for what purpose they were detained.

After passing through several spacious halls and apartments, in which were still observable the vestiges of former grandeur, they stopped at a stair-case, while one among them, apparently the chief in power, ascended with a large key, and opened a door of massy iron, through which the captives were instantly thrust, and the door closed and locked upon them.

They were now in total darkness, and the natural apprehensions that distressed them, were still encreased by the reiterated yells of laughter which they heard from without.

Narconah,

Narconah, forgetful of his companion, groped his way to the wall, to determine the extent of his prison; but his fellow-captive, still more alarmed than he, called to him, that they might keep together, and entreated him to be still.

Narconah, ready to follow any advice that was given him, stopped in his search, and soon found his way back to his companion, and being both overcome with fatigue, they sat down on the floor, which they found so rotten and decayed, as to give way continually beneath them.

It was long before either spoke; their minds were sufficiently employed in forming conjectures respecting their situation. Narconah knew not
what

what to think; but the youth, his companion, gave himself up entirely for lost.

In this situation they remained some hours, till the appearance of day-light, through a small aperture in the roof, animated them with hope.

On its first becoming light they arose, and the gloom being somewhat dissipated, they continued to search their way round the apartment, and their agitation being in some degree decreased, they entered into conversation, and into an enquiry of the nature and cause of their present confinement, and of the most probable method of effecting their escape.

The

The youth briefly told Narconah his story; that his name was Haram, and that in pursuing his homeward journey towards Morocco, whence he had been on a pilgrimage to Mecca, through Algiers, Tunis, Tripoli, Barca, and Egypt, he had been taken captive by these robbers, for such he supposed them to be, and concluded with saying, he imagined they were doomed to be sold into some foreign land, to slavery and subjection.

It was in vain they now endeavoured to discover some opening by which they might procure their enlargement; they found the floor it is true decayed, but the walls were all firm, and appeared to have been lately repaired.

As

As the wisest method of consolation, therefore, they had recourse to resignation, and they at last resolved to await the progress of the adventure with that fortitude which was becoming rational beings.

The day was far advanced before they saw a human being; at length, however, the opening of the iron-door roused their apprehension, and a fellow entered, whose appearance did not diminish their fears. In one hand he bore a torch, and in the other a drawn sabre; this man, however, was succeeded by another, who brought in some food, which he threw down, and they both departed without speaking, and locked the door.

Their inclination to food was not strong, and it required a better appetite

tite than theirs, to swallow the provision that was made for them.

The evening came, and the next day brought with it the same terrors and the same scene; the same food was left, and no notice taken of that which remained untouched; of this, however, as they began to find hunger affect them, they eat a little, though with great difficulty.

The next day, and the day after, arrived; their keeper still maintained a mysterious silence; and the same returned always, and with the same attendant.

The unfortunate captives, at last lost all that resignation and fortitude which they had determined to maintain, and which they imagined would enable

enable them to bear their fate, whatever turn it might chance to take in future.

They had abandoned all hopes of again beholding the heavens, when on the sixth day of their confinement, towards the close of the evening, they received an unexpected visit; the door of their prison was thrown open, and a band of armed ruffians burst into the chamber. By the light of the numerous torches, they beheld a young man, apparelled in the most sumptuous attire; a bright sword glittered in his hand, and he approached the prince with an enraged voice, and pointing his sword to his breast, his whole gestures bespeaking the most determined and desperate resolution; observing his countenance, however, he turned quickly

quickly from him to the other captive, who bent upon his knee as he approached, overcome with dread and terror.

The young stranger, as if disappointed in the object of his vengeance, turned to his attendants, and venting on them abuse, reproaches, and indignation, they fled rapidly in fear before him.

When all were departed, Narcannah and his companion remained in silent suspense; the mysterious circumstance of their confinement, and the still more mysterious transaction they had just witnessed, alarmed them the more, as they were less able to form any conjecture of their future fate.

They

They were suprised, however, to find the door of their prison left open, and hearing the noise die away at a distance, they ventured to approach the opening, and seeing no one near, to usher from the abode of darkness and terror.

CHAP. XIX.

THE PRISONERS ESCAPE, AND
AGAIN ENDANGER THEIR LI-
BERTY BY GENEROSITY.

BY cautious steps they advanced to the head of the stair-case, and listened attentively to the voices of those below, to find what direction they were taking; after waiting some time, and hearing the noise decrease, they descended into the hall which they had formerly passed through, and thence, without interruption, re-passed the entrance, and crossing the bridge, with rapture found themselves free, and near so safe a retreat as the surrounding

rounding wood—but the pleasure they felt was soon diminished by apprehensions which occasioned fresh alarms for their safety ; for the joy on consideration of having re-gained their liberty, was overcome by the dread of losing themselves in the wood, or of again falling into the hands of the banditti.

They had scarce reached the borders of the wood, when they again heard a loud outcry, and instantly secreted themselves behind the thicket, whence they could distinguish every thing, without being perceived themselves.

After waiting a short time, they beheld a band of ruffians, the same as those from whom they had themselves escaped ; they were forcing on
a young

a young man, whose struggles would have withstood the force of fewer numbers; he was, however, surrounded by an armed force, and was therefore obliged reluctantly to proceed.

When they entered the castle, the young adventurers lost all sight of them; they then entered into consultation on the most probable method of extricating themselves from the forest, by which they were on all sides surrounded. After considering the danger of an attempt to cross it that night, they resolved on remaining till morning where they were. The night was then closing in fast upon them, and the howling of certain beasts of prey alarmed and disturbed them.

The night advanced apace. The silence had been for some time profound, till it was interrupted by the sound of a melodious and melancholy voice, which chanted the following

SONNET TO NIGHT.

Hush! is the wind! for silence all around
Assum'd dominion with departing light;
The busy world, disturb'd by no rude sound,
Is lull'd to slumber in the lap of night.

The guilty wretch alone, who conscious
wakes,
And contemplates in solitude his doom;
At ev'ry howling of the tempest shakes,
Or yet more trembles at the midnight
gloom.

Or some 'lorn captive, doom'd to linger still
In this dark, silent, solitary scene,
To sink beneath accumulated ill,
Or die unheeded 'mid the calm serene.

The murm'ring breezes scarcely float along,
Lull'd like a siren by her own sweet song.

Their

Their fears for their own safety were for some moments forgotten, in attending to the strain; and their next anxiety was to learn from whence, and from whom, it proceeded. After watching awhile around them, they thought, notwithstanding the darkness of the night, they perceived a figure moving slowly to and fro', on the ruinous battlements of the castle.

They concluded this must be the youth whom they had seen forced into the castle, and with a sympathy natural to those who have laboured under a similitude of misfortune, they longed for an opportunity of releasing him.

After walking round the castle, they conceived they saw something

hanging from one of the towers, which, observing still more closely, they were perfectly assured was a rope or chain, which had been suspended and left there by accident. Satisfied, however, with this conjecture, they returned cautiously to the bridge, and gently crept into the moat, at a part which was fallen away, and left them an easy descent.

Narconah was the first to seize the chain; his companion seemed to acquiesce in the present enterprize, which he deemed hazardous and daring, rather from a fear of losing his new friend, than from a desire to liberate the distressed captive.

Accordingly Narconah shook the chain with sufficient force to make it rattle, which drew to that spot the
captive's

captive's attention, whom they now very plainly perceived. Those who are in distress catch at every incident that occurs, and which they colour by hope, as a medium through which they may improve their fortune, in the same way that a man, struggling with the waters, will snatch at a bubble of air on the surface, in the hope of finding it a prop that may support him for awhile from sinking.

The captive hearing the noise came round to that part from whence it proceeded, and looking down, at once perceived the chain, and the two strangers beneath him. Narconah, without waiting for him to speak, softly called to him to descend.

CHAP. XX.



NARCONAH AND HIS NEW FRIENDS
WANDER THROUGH THE FOREST.

THE captive was too much rejoiced at the sound of the voice of assistance, to hesitate a moment, and leaped nimbly over the turret, holding fast by the chain.

By means of this he gradually descended ; Narconah and his companion stood at a little distance, in unbreathing suspense. The prisoner was freed. He was within a few feet of the earth, when the chain, which was badly secured at the top, gave way, and came rattling down with

with a tremendous noise. The youth himself received no injury ; but all conceiving the danger they were now in, from an immediate alarm being spread in the castle, hastily hurried towards the bridge, near which they had entered the moat—Narconah leading the way.

He was already ascended, the young Haram was following, when they heard the voices of the robbers, and again saw the light of the torches. Narconah cried aloud to his companions to follow, and seeing the danger to which they were exposed, a sudden thought occurred, which presented the only hope of escaping the impending evils that threatened them. They all rapidly ascended from the moat, they hastened to the bridge, and each applying his utmost strength,

strength, they wrenched the rotten planks from their hold, and threw them over into the moat; they next so far demolished the rails and cross planks, that all passage over it was impracticable. This being done, they flew towards the woods, and buried themselves in the thickest part. The robbers coming to the bridge, unaware of the stratagem, fell one after the other into the moat; the greatest confusion and disorder reigning among them, when they discovered the artifice that had been used to prevent pursuit.

In the mean time Narconah, Haram, and their new companion, flew forward through the forest. The young stranger told them that he had been taken forcibly by these men, whom they had mistaken for robbers; but

but who in fact were a banditti, hired by a certain noble, who was his rival and his enemy, and who was bent on his destruction. He further added, that his adversary dared not oppose him by open arms, and had therefore taken this atrocious and cowardly measure, to effect an unjust and unmerited revenge.

Narconah lamented in silence the depravity of human nature; the fierceness of certain unconquerable passions that agitated mens minds, and the dastardly means that a contemptible passion for revenge would sometimes induce them to take, in order to accomplish their ends.

He now, however, easily accounted for the occurrences which they had met with; and naturally attributed

their own capture to a mistake of the slaves, which supposition the subsequent behaviour of the noble in their prison seemed to strengthen.

His new friends agreed with him in the idea, and they pushed forwards, though without any direct path, or knowing when they should be able to extricate themselves from the forest.

A thousand thanks were rendered on the part of the liberated Moor to his two friends; though Narcinah could not conceive the reason for such, as he imagined he had done no more than most would have done in a similar situation, for himself.

After this, little conversation passed between them. The joy we feel
at

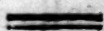
at escaping great dangers, is seldom loquacious. Silent sorrow is the deepest; and silent joy is the most heartfelt. Extreme joy and extreme grief are both burthenfome to the heart, which will overflow from either cause; and the external effects are often the same, though the different causes produce very different inward sensations.

On coming to an uncovered piece of ground, they stopped to consider which would be the properest direction for them to pursue.

They at length determined to proceed forward together; for the dawn of day afforded a prospect that by no means inclined them to separate, or pursue different roads.

The forest was all around them thick and dark, and the travellers began to think they had mistaken the route which was to lead them to the verge of the woods ; they pushed on therefore earnestly, and not without some apprehension, and before the earth in its diurnal revolution had long exposed the kingdom of Morocco to the piercing rays of the sun, they found themselves on the borders of the forest. The hearts of Narconah and Haram leaped for joy, as the young hind, released from the fold, bounds over the plain, rejoicing in its freedom.

CHAP. XXI.

A MAN WHO COMPLAINS OF ILL-
USAGE.

THE pleasurable sensations they experienced on finding themselves once more at liberty, were somewhat diminished by the consideration, that they were strangers to what part of the country they were directing their steps.

Passing on a little way farther, they met a soldier and his son, and asked of them the road. Narconah and Haram were both journeying towards Morocco; but as the stranger was on his way to Sallee, they parted, with
the

the warmest thanks on the one part, and the kindest wishes on the other.

The foldier and his son were going also to the capital, and offered, for that reason, to bear the other two travellers company, till they reached the high road.

This proposal being gratefully accepted on the part of Narconah, they joined company, and pursued their journey.

The foldier was of a middle stature, and in the prime of life; he had lost his left arm in the wars, and having now recovered from his wound, was returning wretched and abandoned to his own country.

Morocco; but as the stranger was on his way to Sallee, they parted, with the

As

As they walked on, he gave many hints to that purpose and respecting his fortunes ; and lamented the usage that poor soldiers met with in the Moorish army, after having risked their lives, or lost a limb, as he had, in their service.

Haram expressed an earnest desire to hear his story throughout.

“ The life of a foldier,” replied the other, “ is not generally of a nature to gratify curiosity ; though it is often likely enough to excite it. The routine of life is regular and almost unvaried, and when you have heard the history of one day, you have heard the history of a life.

“ A foldier’s life, in the Moorish army, is mostly without change of incident

incident—he rises in the morning to constant duty—fights in the cause of honour and his country, and at length, when maimed in its service, or worn out with age, is sent home to end his days in misery and wretchedness. Such is the life of a soldier. I enlisted my son in my prosperity, but he returns with me in my adversity. It is with difficulty I have obtained his discharge, and I have now only left me to hope, that he will take a lesson of wisdom from the ill-treatment and misfortunes of his father.”

“It appears,” said Narconah, “you complain heavily of your profession—And are all the soldiers in our armies treated thus?”

“They

"They are," replied the other, "they are all abandoned by their country when they can no longer do them any good."

"I am unwilling to believe you speak falsely, and yet I am willing to hope you do;" observed Narcannah, "for I am of opinion if they were in general used so ill as you pretend, that there would be found few so unthinking as to enter in the service."

"Alas!" interrupted Haram, "I have myself seen instances of infelicity among them, rather than suffer which I had been happy to be quit of life. The powers of the human mind may be so constructed as to bear misfortune; but I am confident reason has no argument whatever, so subtle
or

or convincing, as to induce me to believe the hardships of a foldier's life can be sustained without being deeply and feverely felt."

"Hardinefs and fortitude, however," rejoined Narconah, "may do naturally, what the nicer perfuafion of reafon can never effect by art; but if the foldier's hardships are fo great, I think it a pity that the government which they are fighting to fupport, fhould be either fo ignorant of them, or fo unjuft, as not to endeavour to alleviate them."

"It is the fault of our governors," faid the foldier's fon—"My father had not received fo fevere a punifhment as he has, had it not come from them."

"What

“What punishment?” demanded Narconah?

“The punishment he alludes to, I did not deserve,” interrupted the foldier. “The fault I have committed was simply of a venial nature, and merited not the punishment of a thief; but for this I am abandoned in the world.—May the worst misfortunes overtake them!—may the Moorish army bite the dust, and may—”

“Softly, my friend,” interrupted Haram, “your resentment passes moderation, and looks less like the wounded pride of suffering virtue, than the unprincipled revenge of detected guilt.”

“I care

“ I care not,” said the soldier, “ to be thus insulted to my face ; I shall therefore leave you to pursue your road, and hope you will meet with something by the way that will make you to repent your insolence.”

Saying these words, he seized his son's hand, and darting a furious look as he departed, was presently out of sight.

The soldier's conduct vexed, though it did not disturb the two travellers ; and though they dreaded nothing from his personal malice, they yet feared something from their ignorance of the road. As they partly recollected, however, his description of the route they were to pursue, they soon collected their spirits,

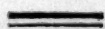
rits, and went forward without much apprehension of danger.

Narconah regarded his companion with great attention as they walked on; and found himself, he knew not why, drawn towards him, and involuntarily attached to his interest.

His form was graceful and slender, which, though he had journeyed far, and undergone much fatigue, seemed little able to endure it.

Narconah restrained an inward curiosity, which he censured; and forbearing to ask any particular personal questions, the conversation by the way related to general subjects.

CHAP. XXII.

NARCONAH AND HARAM REGAIN
THE ROAD.

“**MEN** of his description,” said Haram, alluding to the soldier from whom they had just parted, “are those who do most harm to the cause of benevolence; till the truth came out we were inclined to pity him, but when we next meet a broken soldier, we shall naturally suspect him to be an impostor also.”

“And yet I know not why we should,” replied Narconah, “the next soldier we meet may be as truly deserving of our compassion, as the last was of our contempt.”

“And

“ And yet, such is the nature of man’s heart,” resumed Haram, “ that it wants no stimulus, in addition to its natural propensity, to look to the worst side of human nature.”

“ I do not understand then what you mean by natural propensities,” said Narconah. “ I am certain I have none but what incline me to believe that every being whom I meet is equally desirous of doing good, and equally devoid of all artifice, as I am myself.”

“ You may deem yourself most happy then,” replied Haram; “ there are few in this world so fortunate as to escape suffering, by the fraud or ill designs of others, and those who do, may thank their own good fortune much more than the lectures and
advice

advice of their friends. For my own part, I have visited the world in a search after perfect felicity, and am returning to my satisfaction; that is, I am satisfied it is no where to be found."

"I think," said Narconah, "we appear to have very similar dispositions for enquiry, and have pursued the same path for information, nearly for the same purpose; for myself, I have been searching for contentment in others, rather than to obtain it for myself; and am returning home, disappointed by the world, and coming to an end of my search, almost as soon as it is begun. I find none happy in the world, and therefore conclude, that happiness does not exist in it; and though I have formed this judgment precipitately, I am
unwilling

unwilling to go on, lest I should be more and more assured of the verity of my supposition."

"When I set out on my journey," said Haram, "I set out in ignorance; and had not proceeded far on my way, before I began to think as you think now. I was, however, satisfied on a farther examination, that there were many happy in the world, though none were perfectly contented; but my search was more romantic even than yours, I expected to find perfect happiness on earth, but am persuaded it cannot exist, unless we could find perfect virtue."

"I think," replied Narconah, "from the nature of our mutual expedition, that we shall be good friends and companions."

“ It will be what I much wish,” said Haram, “ Friendship is the most exalted of all attachments, because, it must be free from every vice and passion; you will be surprised, perhaps, to hear, that with a heart, in all respects, I think, calculated to form a lasting and strict friendship, I have never yet been so fortunate as to call any one by the endearing name of friend.”

“ 'Tis strange,” exclaimed Narcannah, “ you have just anticipated what I was about to say; I have had an aged friend, whom I revered, but I think the feelings must be different in a friendship between age and youth, and two of the same age.”

“ They certainly must be,” replied Haram, “ I had an aged protector, but reverence superseded friendship; I was brought up with him in solitude—”

“ Wonderful

“Wonderful again,” interrupted Narconah, “I shall presently conceive I am conversing with my counterpart; I beg of you to inform me of some particulars of your story.”

“Pardon me,” said Haram, “I dare not, I have already said too much, for I have exceeded the bounds of my own promise; as I proposed never to reveal half so much.”

“The more you say, the more I am amazed,” rejoined Narconah; “I wish you had excited my curiosity less, or resolved to gratify it more.”

“You are now piqued, I see,” replied Haram; “but that will not tempt me to abandon my resolution. I will not tell you a word of my origin. So now as you are acquainted with my determination, I hope
you

you will prize my honesty, because, after the fashion of the world, I might have imposed on you by means of a fiction; but this I object to, because it is a deviation from truth, though it is perhaps an innocent one."

"I have been taught to revere truth, and to love it myself," said Narconah, "and I therefore revere and honour you for your attachment to it."

"Anon," replied Haram, "I may satisfy you. Yonder is an opening, perhaps it may lead us to the high road"

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The fact was as he imagined—they entered the path, and presently found themselves on the high road to Morocco.

